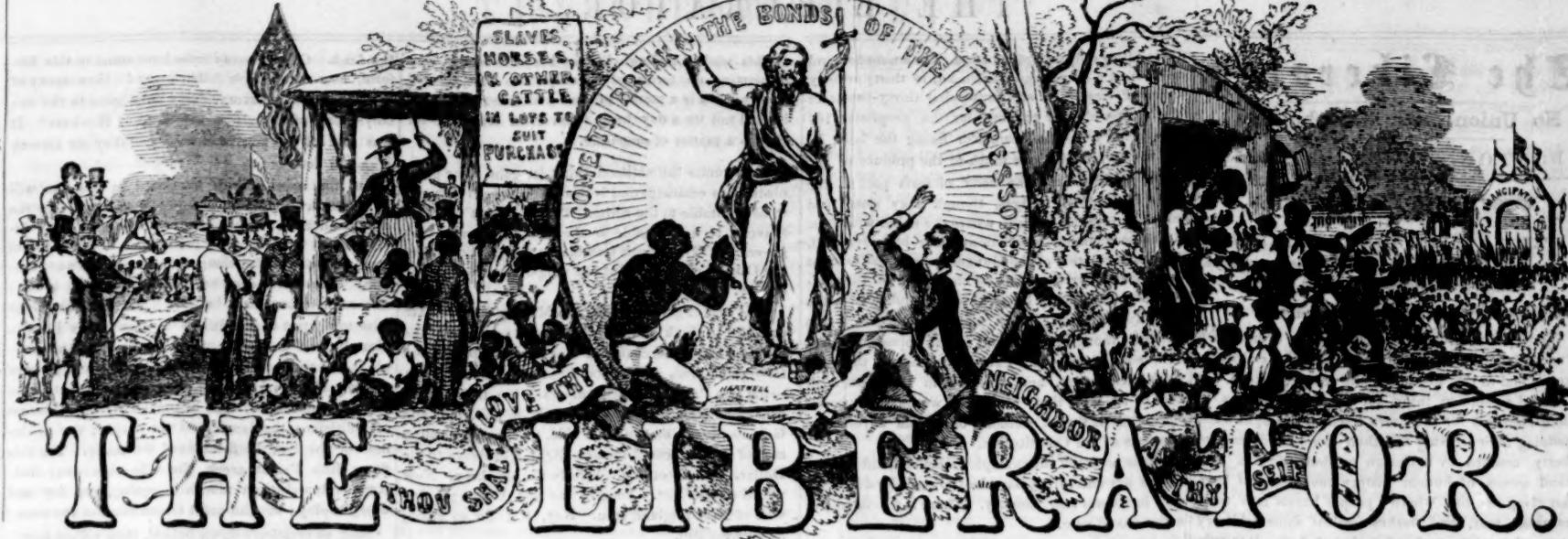


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Editor.—W. LLOYD GARRISON, EDITOR.



OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

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VOL. XXII. NO. 35.

BOSTON, MASS., FRIDAY, AUGUST 27, 1852.

WHOLE NO. 1127.

Refuge of Oppression.

From the Boston Morning Post.

FIERCE ABOLITIONISM AND THE CONSTITUTION.

The charge made against General Pierce by the various Scott prints, of being an abolitionist, is repeated here at the North by all parties, as ridiculous; at their course in naming him in connection with their Goldings. Summer, and the usual list of such actions, is a poor trick, unworthy of a manly action. Honorable men despise them. Acting could be more false or unjust than such an action, in reference to General Pierce. The various descendants of his politico life refute it and more. On every opportunity, he has stood on abolition, and therefore on strong *American* ground, setting himself on every occasion against any such abolition, and in no case yielding to its advocates. When such are the facts of these antecedents, as when a charge is no more nor less than a mere pretension of as noble and high-minded an action as this, men can furnish.

Such, here at the North, has been at the growth of this dangerous abolition element. It has not been this; that to win popular support, or to obtain favor at the hands of the people's representatives, aspiring men have relied, not on merit, or service, or capacity, but on anadomity in the doctored Northern sentiments; by sustaining abolition action, and in many ways beginning for abolition votes. This has been in getting petty town offices, and more upward. Every Massachusetts representative, except one, at this time on the floor of Congress, sat his seat in this way. It was this practice, to success, that far all through the North, gained by what it fed on, that nursed up the anti-slavery element in politics, that made it, snowball-like, grow formidable, and until it arose to a power which no one could control.

The West is ahead of the East. The ardent, genorous, confiding West is not so trammelled as the East with the habit of circumspection and calculation. Whilst the Eastern man pauses to reckon results, the Western man pushes on to realize them. The Eastern abolitionists are, however, making progress. Abolitionists of the type of Charles Francis Adams will not be able to imbue with their conservative spirit the reformers around them. On the contrary, these reformers will be continually imbuing with their radical spirit, abolitionists of the type of Charles Francis Adams.

I have named Mr. Adams. I cannot forbear to add, that I am greatly pleased with him. His characteristic dignity is the perfectly natural outgrowth of his high-souled integrity and rare mental discipline. I was happy to see, that his habit of caution and conservatism was not proof against the atmosphere, which surrounded him here. He made manifest progress in the two days; and could be mangled for twenty days with Western abolitionists, he would not fear that the cause of liberty is in danger of being misdirected or harmed in their hands. In a word, it did Mr. Adams and some other New England men great good to come to the Pittsburgh Convention.

As I have already virtually said, the immense "mass Convention," as it was called, was prepared to plant itself on the high ground of the Liberty Party—was, indeed, already on that ground. But the Convention proper, being a selection from the masses, contained, as was natural, a greater relative amount of wariness and timidity. Nevertheless, the want of such consideration, that exposes us, and many another to be ruined by legislative usurpation and despotism.

But, notwithstanding all the fault, I have found with the platform of the Free Democracy, and that the Jeffersonian Ordinance of 1787 is unconstitutional, and that discussion on any subject must not be tolerated! But I will tell you when agitation will stop. When you can root out all sentiments of humanity and justice from the hearts of the American people; when you can still the voice of conscience in the South, and keep your own sons and daughters from disclosing the secrets of your "prison house"; when you can hide from view the effects of that blighting curse of slavery upon your soul; then, perhaps, you may hope to stay the sound of agitation. But before you can stop agitation here, you must, in addition to every thing else, render men insensible to a sentiment of national honor and reputation.

Some twelve years since, I was a medical student in Paris. On one occasion, while we awaited our professor, one of my friends, an eloquent young man, was called up for a speech. He rose, and spoke admirably of the advantages of a republican form of Government, and he illustrated the good effects of Democratic government by happy allusions to the United States. When he took his seat, another student, attached to the interest of Charles X, rose to reply, turned to ridicule all the allusions to this country as a nation in which one-sixth of the whole population were in a state of absolute slavery, chattering personal to all intents and purposes whatsoever. My friend who spoke first rose, and, not being well posted up in relation to our internal affairs, denied that slavery did exist in the United States; that with the Declaration of Independence, and all their noble declarations of the inherent and inalienable rights of man, the existence of slavery was impossible. Looking around, his eye fell on me. He immediately called me out by name, introducing me to the class, and demanding I should have an opportunity to defend the injured honor of my country, by contradicting the foul slanders of the legitimist who had aspersed her.

Gentlemen, that was the only time in my life that I felt myself in a tight spot. Not able to speak the French language with fluency, but, worse than all, knowing that slavery did exist in many of the States of this Republic, I made the best defense I could—not of slavery, but for the country—by stating that the United States was a Union of sovereign and independent States, each having its separate Government, and own code of laws, and institutions, with which other States had nothing to do; that though slavery did exist in some of the States, the other States were not responsible for its existence, and that the same was also true of the United States Government—it had no power or authority over the subject in the States, and therefore no responsibility. Well do I remember the look with which those students heard from me the admission that slavery did exist in some of the U. States, and the astonishment and almost despair with which my friend exclaimed—*horrible! horrible!*—*il n'est pas possible que vous ayez l'esclavage en les Etats Unis.* If I had not then hated slavery with my whole heart and soul, I should have done so from that moment.

We went in and took a seat. A plain-looking elderly man, dressed in the style usual for Methodists—preacher in country parishes—sat without noticing us, importunate his trifling in death. Like Uncle Tom, he insisted, with great earnestness, that it was a great thing to be a Christian. Religion—it made the weak strong, and the meek most honorable. To illustrate this grand truth, he told an anecdote as something coming within the range of his own knowledge, of an old slave who had got freed. His master was kind, but irreligious and reckless, and was much impressed by the earnestness of his servant's prayers and exhortations.

But one day, one evil day, on the Sabbath, too, this same kind master was drinking and playing cards with a visitor, when the conversation turned upon the religion of slaves. The visitor boasted that he could whip the religion out of any "nigger" in the South in half an hour!

The master, proud of possessing a rare specimen, boasted that he had one out of whom the religion could not be whipped. A bet was laid, and the master summoned. A fearful oath of recompence, and blasphemous denial of his Savior, was required of the old disciple, upon pain of being whipped to death. The answer was, "Bress de Lord, massa! I can't!"

Threats, oaths, entreaties, and noise were tried, but he fell on his knees, and holding up his hands, cried, "Bress de Lord, Massa, I can't! Jesus, he die for me!" Massa, please, massa, I can't."

The executioner summoned his aids, the old man was tied up, and the whipping commenced; but the shrieks for mercy were all intermingled with prayers and praises—prayers for his own soul and those of his murderers. When fainting and revived, the terms of future freedom from punishment were offered again, and again he put them away with the continued exclamation, "Jesus, he die for me! Bress de Lord, massa! I can't!"

The Lord was it not the full value of the property endangered. The men were flushed with wine, and the experimenter on "nigger religion" insisted on "try it out." Honor demanded he should have a fair chance to win his bet, and the old disciple died under the lash, blessing the Lord that Jesus had died for him!

The preacher gave his recital with many tears, and before he was done, we do not think there was a dry eye, except our own, in the house. Our pulses all stood still with horror, but the speaker did not appear to dream that his story had any bearing against the institution with which he was surrounded.

We cannot remember how he said the particulars came to his knowledge, but think that the martyr had been under his pastoral care, and that he left the ministry from slave witnesses in a "love-trap."

He gave us the story simply to know what a good thing religion was. Of those who heard it, and the many persons there to whom we related it, we found not one who appeared to doubt it. Any indignation felt and expressed was against the individual actors in the tragedy.

This, and no account we once gave of the old man who told us his own story of his beautiful "Masses Jenny," and her bad husband, who sold him South by *treachery* of his telling his own story of being "born in Pennsylvania and free," and being subsequently sold and resold eight times; of his seven good masters, and the cruel one who gave him the scars he exhibited to make him quit going to meeting, and curse God and Jesus Christ; of his present happiness in having found Miss Jenny, and the prospect of going with her home to Virginia—these things con-

its support, and are the ones who are to gain by success. In view of such facts as these, the charge of abolitionism against General Pierce is as impudent as it is false and wanton. Pretty birds these, to make such an allegation!

The country has its appropriate rewards for the varied services its sons may be stimulated to render. There are gallantry and good conduct of political fields as well as on battle grounds; and it is sometimes the case that those gifted with the courage and skill to meet an enemy's charge in a conflict are weak and ineffective before a demagogue's appeal, or an incendiary's dangerous principle as to civil affairs. General Scott has done good service to the enemies of the country on the battle-field, and his country will ever hold him in honor for it; but he has not taken it, it has come much nearer to it than I feared it would. Again, whilst I shall go home less displeased with the proceedings of the Convention than I feared I should be, I shall, also, go home entertaining far more favorable opinions than before of the mass of the abolitionists. I think I am safe in saying, that of the thousands who came to the Convention, there are not five hundred, not three hundred, who are not with us in spirit and principle. Not only is it true, that Charles Durkee and Gen. Paine, of Wisconsin, are heartily and wholly with the Liberty Party; but it is also true, that those noble men are, in this respect, no more than fair specimens of the great majority of the Western abolitionists.

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The Liberator.

No Union with Slaveholders!

BOSTON, AUGUST 27, 1852.

WEST INDIA EMANCIPATION.

SPEECH OF REV. THEODORE PARKER,
Delivered at the Celebration of West India Emancipation,
at Framingham, August 3, 1852.

MR. PRESIDENT, LADIES AND GENTLEMEN:

We have come together to celebrate an event which is exceptional in the history of mankind; eminently exceptional in the history of the Anglo-Saxons. It is indeed a common thing for men and nations to make sacrifices for their own freedom; to fight wars, shedding their treasure and their blood in the defense of liberty, assailed by a foreign or domestic foe. The grand scenes of human history have often been seen along the line where a people burst into tempestuous roar, and dashes against some arbitrary king, and tears away the obstacle, whelming it to ruin by the fall. But it is a rare thing for one class of men to take a strong interest in the welfare of another class.

Commonly, the Patrician looks out for his Order, the Craftsman for his Guild, neither caring much for the other, both uniting to tread the proleteriat down to dust. Few great men have cared for the mass of their fellows. The American Minister, dining with the Worshipful Company of Fishmongers of London, congratulates them on the fact, that it was one of their number who slew Wat Tyler. Wat Tyler was the champion of the people, not of the fishmongers, rudely sounding on his perilous way—one of the coast pilots who must perish by hundreds before a Columbus leads to worlds of freedom.

But to-day we commemorate the emancipation of 800,000 men, men of the rudest class in society, men of race cast out from the sympathies of the church. They were set free by the voluntary act of the People of Great Britain, at a cost of \$100,000,000. This was a remarkable act. It is without parallel in the history of this Anglo-Saxon tribe; I think it is unparalleled in the history of mankind. Cyrus set free the exiled Jews, and allowed them to return to the Jordan and the mountains of Jerusalem. The act required no sacrifice, and represented no morality. It seems to have been an act of public policy, not of humanity; representing a measure deemed expedient, not a principle known to be just. But the emancipation of slaves in the British West Indies was a national act of humanity. It was not undertaken as an expedient measure, but in obedience to a just principle. It was an act of Religion, not an act of trade. Considerations of expediency had doubtless much influence with the government. Rulers hate to do a deed which will not pay in dollars and cents—but considerations of justice influenced the people, and turned the scale. In politics, material prevail over spiritual interests; the Politic over the Just. This is one of the few cases where the Idea of Everlasting Right led to a national act of self-sacrifice.

This is a day to be honored for many a year; one of the proud days in the history of England. With a just pride she remembers the day at Runnymede, when the Barons broke down the battled wall of arbitrary Norman royalty, and fixed the Great Charter of the English Constitution. England remembers with pride the days of Worcester and Naschay, and that eventful day at Whitehall, when she shook off the yoke of the Stuarts, and taught that race of tyrants that 'kings also have a joint in their necks.' But these were selfish triumphs, victories won by blood. The victors themselves were also oppressors; the Barons were tyrants to other vassals; and Cromwell with his friends, who slew a king, did not hesitate to enslave and sell to bondage the guiltless prisoners of wicked war. The emancipation of the Blacks was the usual triumph of the people over their own selfishness; it was the triumph of a religious feeling, and of the universal Idea of Right. This event is one of the beacona which mark the progress of mankind. This is the first age in which such a deed could thus be done, or thus honored if accidentally brought about.

The same feeling, the same Idea, has brought us together to-day. We are not here for pastime; only yonder razor-seller comes to get gain. You and I get no money, no honor by this day's work. We are here as men. I reverence the deed, the nation that did it; yes, the men who honor the deed.

Other emancipations have taken place in Europe, also of wide importance. In a large part of central Europe, the peasants were fettered to the soil until the jar of the French Revolution snapped the chain in 1790. In 1774, an eminent man declares—'In Austria, Moravia, Bohemia, Lausitz, Pomerania, and Mecklenburg, the common people live in a sort of slavery, here worse and there better; but many times they are worse off than the cattle of those places. Yet these serfs were of the same nations as their masters.' The slaves not of German extraction, 'adds he, 'are treated more severely and unmercifully than oxen.' (Moser, *Neue Staatsrecht*; Frankfurt and Leipzig, 1774, vol. xvii, pp. 496, and 503.) I mention this only to show how long slavery continued in nations of the same great family with ourselves—the most strongly attached to freedom.

In the early part of this century, the Prussian government freed the peasants of Westphalia and other provinces from the last remnants of vassalage and feudal oppression, endowing the peasants, who had been serfs before, with a large portion of the lands they had previously occupied. That scheme also works well.

The Emperor Nicholas is no great admirer of liberal institutions, and has rather a bad name among the friends of the human race. But let us give the Czar his due. As Emperor, he inherited, as part of the imperial property, a great many *serfs of the crown*, personal slaves. He changed them into *peasants of the crown*, personally free, though still belonging to the lowest class of men who have any political rights to citizenship. Thus he has set free 17,500,000 men! Not content with that, since 1837 he has established 4921 common schools for the children of these peasants of the crown. In 1845, these schools were attended by 271,262 children from that class—more children than attended all the schools, academies, and colleges of the slave States of America in 1840!

There are still 21,000,000 serfs 'owned' by private persons in Russia. Nicholas aims at emancipating them, and has taken measures to effect their gradual liberation; so that at no very distant day there will be no slaves in Russia. Even now, any serf who voluntarily joins the army, and serves his time, secures freedom for himself and his posterity.

When the late French Revolution broke out, one of the early acts of the Provisional government was to liberate all the slaves in the dominions of France. That was done in accordance with a fundamental principle which they put at the foundation of their laws; for the French are scientific in their legislation, and often proceed from a universal principle to its specific and local application, while the Anglo-Saxons, trusting to experience, proceed more slowly and cautiously to work, providing for particular cases by special acts of legislation, and often rejects a universal principle as something 'too metaphysical for statesmen.' Hence the vast difference between the laws of these two tribes of men.

Later still, the Hungarians have set free their serfs. The Hungarians are more like the English, and feel their way by experiment, not divining it by the aid of a universal principle. Hence the many contradictions in their laws and in the condition of their people. Hungary has set free her serfs, emancipated them from all servile and feudal restrictions whatever, and given to each family of serfs the absolute right to

the soil they only occupied before. The amount of land varies from a house and garden lot, to thirty or forty acres. Formerly, a serf occupying thirty-two acres of land was obliged to work for the proprietor 104 days in the year—the proprietor fixing the time; he was to pay him also one ninth of the produce of the farm. Besides that, the body of serfs paid all the taxes, built all the bridges, though they alone paid toll on bridge and road, where the noble went free. All these infamous restrictions have been removed. This emancipation of the Hungarian serfs was bought about mainly by the toils and eloquence of the magnanimous Koszuth. He tried to accomplish it in the Diet of 1832—1837, but in vain. In 1848—9 it was effected, though not without great opposition. Yet he was not alone. M. Paul Nagy began the same work even earlier, and declared in the Hungarian Diet of 1825—27, that 'the nation would never be secure while it thrust millions of people beyond the ramparts of the Constitution.'

I make no doubt the example of England, and the success of her enterprise, have had a considerable influence in Russia and Hungary. There is a solidarity of nations as of men.

'Nor knowest thou what argument
Thy life to thy neighbor's creed has lent,
Applies to England and America as to you and me.'

When a man does a good deed, he wishes to do more of the same sort. Self-imitation is common with nations as with men. Since the British Emancipation, love of liberty, love of justice has grown stronger in England. Before that, did some reformer seek to improve the condition of laborers at home, he was confronted with the thought of a million of slaves in the West Indies. 'Go thou and ransom them,' said his conscience and his foe. Slavery was an excuse for many a terrible grievance at home. It was a great curse to the people there—a millstone on the neck of English morality. Now the feeling of hostility to slavery is powerful in England. Associations in England pass resolutions against it—resolutions which 'hurt the feelings' of the American clergy very much. A large body of respectable clergymen declare that they will admit to their pulpits no proslavery minister from America; and will consider every one as in favor of slavery, who has not given some public sign of opposition to it; and treat them accordingly. Even the Government of England is hostile to slavery, and annually spends great sums of money in effort to prevent the slave trade—which seems to be much more unpopular at London than at Boston, where these efforts are often laughed at and treated with ridicule.

What a different state of feeling is there in America! Here, slavery is at a premium in the Christian pulpit of the North! Minister vies with minister in its defense. With the American clergy, slavery is more popular than philanthropy: one is defended, the other abhorred and condemned as anti-christian. The Rev. Dr. Fuller, of Baltimore, owns, it is said, more than a hundred slaves. He comes to Boston, is invited to preach for a fellow-clergymen; and one of the newspapers, distinguished with the title of 'Pious,' publicly rejoices that a slaveholder is welcomed to such a pulpit! No colored man is allowed to purchase a pew in that church, it is said. It is quite fitting that a slaveholder should preach there, and help us conquer our prejudices in favor of Christianity. In another city of Massachusetts, an eminent Unitarian church negotiates with a Southern clergyman—notorious for the zeal with which he defends slavery—seeking his services for their pulpit. These things are characteristic of the 'Christian Israel of New England.' Nay, there are grave-yards in New England, belonging to 'fashionable churches,' which profess and practice the 'fashionable religion,' where it is provided by the deed of sale, that 'no colored person' shall ever be buried! The American church is the great bulwark of slavery; our clergy—men the most effectual slave-drivers. If Dr. Channing were to come back to Boston, I fear he would not get a hearing in any of the 'respectable' churches of the town. 'Not this man, but Barabbas, a slaveholder,' would be the cry.

The South keeps three millions of men from every right; spreads the mildew of slavery across the continent; kidnaps men in the streets of Boston. Who cares? they are only men. Britain invades our fisheries needlessly, unjustly, I make no doubt. What a cry is made against it! Every newspaper expatiates on the damage to our 'property at home,' the insult to our 'respect and renown abroad.' What speeches are thundered forth in Congress! There are \$12,000,000 of property at stake. Men talk of war. The funds fall in London! Foolish men. The material interests of England require peace. The nation of shopkeepers will not quarrel with their best customer. And America—she could not even be kicked into a war with England. 'No—if England should forbid American vessels to fish within soundings of any British territory, I solemnly believe that the United States would abandon their fishery, 'bob and sinker, hook and line,' sooner than fire a shot at Old England. The South, which made the last war with England, would be exceedingly slow to try it again. The South knows very well, that, in such a contingency, every slave would be set free; not as in the West Indies, with peaceful sentiments, but his hand filled with firebrands.'

The fisheries are Northern property, which, if it were really in peril, would not get no protection from the slaveholders of the South. Men talk very loud when there is no danger. We are ready to fight with Mexico and extend slavery,—we think it would be a profitable work. The 'Filibuster' is a popular person. America longs to seize upon Cuba, and seeks to make opportunities. Soon, I doubt not, it will be done—done in the next administration, I take it, if Gen. Pierce succeeds; done by purchase. The act will be popular; it will feed fat our national lust for land, which we have in common with England. It will create a large national debt—not less than \$100,000,000. That will delight three parties; first, the official and semi-official and un-official vultures, who seek to prey upon the public whenever such a transaction takes place; vultures well paid in the Texas operations, and now all the more hungry. Second, the capitalists, who wish to make money by buying Cuban stock (as they did the Texan stock) at a great discount, or to invest in the national loan; with all those Reactionaries who seek to strengthen the hands of the central power and weaken the hands of the people. Third, some manufacturers, who will see in a national debt the prophecy of protection to their industry, and will rejoice in a national debt as in the war with Mexico.

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For the Liberator.
MASSACHUSETTS.

Humbled in the dust, old Bay State!
All thine ancient glory gone,
Kneeling at the robber's bidding,
Scorned and loathed and spurned;
Hushed in shame that mighty voice,
Which once made the world rejoice;
Like sounds of heaven born;
Pity's mantle fall upon thee,
As thou standest poor and meek,
In thy haughty master's presence,
Asking 'leave to speak'!

It is she not, at your proud mandate,
Licked her heart's old love of freedom,
Quenched her heart's old love of freedom,
Outlawed Mercy's tears?
Now her feeble fingers old,
Clutch the silver and the gold,
While the wide world jeers;
How could you, 'mid her shame's eclipse,
Smile on her wrinkled cheek,
When through courteous Summer's lips
She asked but 'leave to speak'?

Once she lifted up her voice,
And the world was still;
Heaven and earth gave audience
Once, at Bunker Hill!

Startled crime once saw her form
Riding the avenging storm;

And felt her iron will,
Foremost in the fearful strife,

Where the death-shots thickest came,
Blood for blood, and life for life;

There she wrote her name!

Of herself in her craven soul,
Manhood had a foothold even,
For the wrong ye've heaped upon her,
And the insults given;

She had roused her from her sleep,
And her cry for vengeance deep

Had upward gone to heaven,
Long ere this the bugle peal

Had rung along our mountains gray,

Our eagles seen the Northern steel
Glancing on its Southward way!

Ere five suns had set, O masters,
Northern bayonets in your hall,
Though the pavement had been crimsoned—
Broken once for ye your thrall!

And your captives, bound and dumb,
Had heard the beat of Northern drum,

And seen Oppression fall!

But her glory has been bartered

By the merchant's money mart,

And the canker-worm of Slavery

Has eaten out her heart!

G. W. P.

For the Liberator.

HUMAN SORROW.

'Every heart knows its own sorrow best.'

Once as in a melancholy mood I strayed,
Wondering that Heaven had me so wretched made,
While all around so happy seemed to be,

'Alas! ' said I, 'none sorrow know but me!'

I heard the jocund voice, the laugh so gay,
And saw glad children sporting by the way,
And faces all, of young and old, so fair,
Methought no trace of sorrow could be there.

Then came a maiden with a merry song,
Picture of pleasure as she danced along;

Her air so artless, yet so gay withal,

I then, her, sure, the happiest of them all.

I spoke (for speaking sometimes gives relief)—

'Fair maiden, thou hast never known a grief;

Would that my heart were light and free as thine!

But, oh! such happiness can ne'er be mine.'

The rosy hue soon left that blooming cheek,
Her voice half faltering as she tried to speak;

She said, with mournful voice and look depressed,

'Oh, sir! each heart knows its own sorrow best.

Upon this heart, which seemed but the abode

Of joy to you, there hangs a heavy load':—

And then she slowly, sadly turned away;

I was amazed, but knew not what to say.

As I stood gazing there, a lad passed by;

Held by a string his kite was soaring high;

He ran, he leaped—he shouted forth his joy;

Such was the seeming pleasure of the boy.

But now the proud kite reeled, down, down it went;

Lofty its flight, but rapid its descent;

It veered and fluttered—then it flew away,

And dropped right over where the churchyard lay.

Passing the churchyard gate, one look I gave,

And saw the lad lone kneeling by a grave;

Reclining by his side, the noble kite

Lay quite uninjured by its random flight.

I heard his voice, (as I stood lingering nigh,)

'Oh! mother, mother dear! why didst thou die,

And leave thy poor, poor Eddy all alone,

A helpless, homeless, friendless, orphan one?

'Oh! couldst thou take my hand again in thine,

And press my cheek so soft, once more to mine;

Or could I, too, like thee grow sick and die,

And here by thee and father sweetly lie!'

I tried to soothe the little mourner's woe—

But all in vain; his head reclining low

On the green grass upon the mound to rest;

He slept:—that heart knows its own sorrow best.

I saw a mother clad in rich array,

Around her were her children at their play;

She smiled upon them—then she drew a sigh,

And looked so very pale, I knew not why.

'Mother, what makes you sigh?' the children said;

A kiss was all the answer that she made;

She dropped a tear upon the babe she pressed—

Alas! each heart knows its own sorrow best.

Once more, I saw a crowd of mourners stand

Round one whose death was caused by his own

hand:—

Why was such a burden none have guessed;

But, oh! each heart knows its own sorrow best.

'Would that his death were mine!' I said, and

sighed;

To which, a voice, low whispering, replied,

'Beware of desperate steps! The darkest day

(Live till to-morrow) will have passed away.'

A. J. M.

THE WINTER FIRE

BY MARY HOWITT.

A fire's a good companionable friend,

A comfortable friend, who meets your face

With welcome glad, and makes the poorest shed

As pleasant as a palace. Are you cold?

He warms you—wears? he refreshes you—

Hungry? he doth prepare your food for you.

Are you in darkness? he gives light to you—

In a strange land? he wears a face that is

Familiar from your childhood. Are you poor?

What matters it to him? He knows no difference

Between an emperor and the poorest beggar!

Where is the friend, that bears the name of man?

Well do as much for you!

THE LIBERATOR.

The Liberator.

ANTI-SLAVERY CONVENTION IN FERRELL.

An Anti-Slavery Convention was held in this town on Saturday and Sunday, August 14 and 15. The Convention was held on Saturday and Sunday evenings in Central Hall, and on Sunday afternoon in the Tavern Hall; and was organized by the choice of A. H. Wood for President, and J. H. Crane, Secretary. Addresses were made at these meetings by William Lloyd Garrison, Samuel May, Jr., Luther Melendy of Amherst, N. H., (who came twenty miles to attend the meeting,) and by the Chairman. The principles and measures of the abolitionists were faithfully and clearly presented, and we think the people of Pepperell have arrayed themselves against him and his cause. These churches are now full ten years behind the age—a fact of which they will be convinced by attending our meetings in other parts of the State. If they prefer to remain so, and to glory in their self-conceit and ignorance, we have no objections, only that we should like to see them humane, intelligent and happy, and acting worthy of themselves and the age in which they live.

A. H. WOOD, President.

J. H. CRANE, Secretary.

ANTI-SLAVERY LABOR IN HARWICH AND BREWSTER.

FRIEND GARRISON:

On Tuesday, the 10th inst., I proceeded from Hyannis to Harwich, to meet the appointment made for me there. Doctor Knox, of Hyannis, carried me on my way, showing his interest in the anti-slavery cause by this free transportation of the lecturer over a toilsome road and an expensive route of twelve miles. On our arrival in Harwich, we saw, as we were passing a thriving-looking place, a representation of Daniel Webster pursuing a fugitive slave woman, placed upon the top of a cupola of the wharf. We concluded, at once, that an abolitionist lived there. While we were looking at this lofty and significant sign, the owner and occupant of the place, Capt. Gilbert Smith, came out to the carriage, recognizing us, and invited us to stop. There we put up, and having refreshed the inner and the outer man by freely participating in the hospitalities of the anti-slavery lady of the house, we proceeded to Union Hall for a feast of anti-slavery truth. That day, the mortal remains of the wife of Capt. Baker, herself an earnest abolitionist, as well as husband, and fully identified in life and in death with the anti-slavery cause, had been consigned to the grave. In her dying hour, she had requested Mr. Lothrop, a reformed and liberal clergyman of Harwich, to preach her funeral sermon, and to represent her death to have been the result of anti-slavery truth. That day, the mortal remains of the wife of Capt. Baker, herself an earnest abolitionist, as well as husband, and fully identified in life and in death with the anti-slavery cause, had been consigned to the grave. In her dying hour, she had requested Mr. Lothrop, a reformed and liberal clergyman of Harwich, to preach her funeral sermon, and to represent her death to have been the result of anti-slavery truth. That day, the mortal remains of the wife of Capt. 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